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Contributors' Department.

For the Missouri Educator.

ÆSTHETIC CULTURE.

Language has two distinct functions, easily recognized by all. We use it to communicate thoughts to others, and in speaking from ourselves, for conversation and soliloquy. Upon this principle all literature may be classified. Our libraries contain works of history and science, through which we receive instruction, and which were written solely for this object. We find also works of poetry and romance, in which the author speaks from himself. To this class belong all the creations of the true artist. These are expressions of thought or feeling, uttered not as messages to others, but because a deep inspiration filled the soul, and prompted it to seek for these embodiments. This it finds sometimes in poetry, sometimes in song, in the creations of the artist's pencil or the sculptor's chisel.

Some old writer has said, that the Universe is the handwriting of God, and that all objects are words in it. We find that God has used this language of nature in two ways—in direct address, and in soliloquy. In the beautiful order which everywhere prevails, he reveals to us his will. This furnishes the written record of what he has done, and still is doing, for us, and it is given specially for our instruction. But although we say that everything in nature is the expression of God's thought, yet we find, all over the Creation, passages which teach none of the lessons just enumerated. In the wondrous beauty of the world, God has spoken from himself, and these words would have been written, even as now, though there were no created intelligences to receive them; and to learn,

through them, something of the nature of the great being whose ways are so wondrous, who maketh everything beautiful in its time, thus revealing himself.

Beauty is the spiritual clothed in material forms, and the power to recognize it must help to draw us into communion with him who is the source of all true beauty. Hence, the closeness of this communion is increased by whatever helps us to understand this language ; and as we learn, our love and reverence grow, and our souls, through the blessed influences which come to them so immediately, are elevated, purified, and ennobled.

To very many, all such words of the Creator are without significance. The heavens bend above them with their ever-changing pictures of strange beauty, but they heed them not. The sublimity of the everlasting hills, the loveliness of flowerets at their base, the grace and fascination of falling water, and the grandeur of the mighty cataract, have no meaning to them. Powerless are these to kindle in their souls one spark of inspiration, or elevate them even for a moment above the low level of material things. And if they hear not when God thus speaks, how shall they hear when the noble ones of earth, our brothers and sisters, give to them "thoughts that breathe and words that burn ;" those utterances which come to us as our inheritance from all past ages ? If God's pictures fail to move them, still less will the canvas, though it glow with the beauty of thought and feeling, awaken them to a perception of anything higher than the colors received by the retina.

We know something of petrification—a turning to stone : effected, it is said, by the removal, one by one, of the particles of which the body was originally composed, and the substitution of particles of stone. In this process the form and aspect of the body is preserved, though not an atom of the original constitution remains. Specimens of this nature are regarded as curiosities ; a place is given them in our museums ; we look at them wonderingly, and speculate concerning the agencies which could effect such changes ; but they subserve no purpose ; no end is answered by their existence ; they are dead. And yet I am wrong, for everything in the universe has a use, and these will teach us a lesson. Types they are of a class of people with whom we not seldom meet—spiritual petrifications, preserving the form and aspect of humanity, but in place of all that should characterize it, you find the hardness and unyielding solidity of stone. Almost imperceptibly the change was wrought. One by one, the finer sensibilities, the more delicate perceptions, were lost, and hard materialistic views substituted, until the transformation was entire. So familiar are we with this change that it excites no surprise in the observer. On the contrary, indications of its progress

are even regarded as commendable; and they who dare assert that there is something of higher value than the material; that there is a culture of the soul higher than that which meets the demands of the so-called practical life, are looked upon as visionary enthusiasts. Would there were more enthusiasts among us. A true culture of the taste will supply this element of character; for enthusiasm is literally *God within*, and those who possess an appreciative love of the beautiful, must be in sympathy with him, and feel the inspiration of his presence.

Education, in its true sense, is the harmonious development of all the powers with which we are endowed. The work consists in the elevation of the higher, and in training them to govern and keep subordinate the lower. We all feel most deeply the responsibility which the work imposes; so great is it, that at times we ask almost despairingly, "who is sufficient for these things?" Peculiar care and skill are requisite in the training of the higher faculties, and here we know too little has as yet been done. The culture and refinement of the taste has been too sadly neglected. Perhaps it may be true that teachers are in no slight degree responsible for the hard material views that so universally prevail. We are not wholly blameless concerning the existence of the spiritual petrifications all around us. The question then comes fraught with interest to each individual teacher, what may be done for my pupils? What means can be used with most success in affording the culture so necessary to a true education? But some one may say, "there are obstacles in the way well nigh insuperable. All that has been said, is very good and true in theory, but it cannot be made practical. Come with me to my school-room crowded with pupils, over each one of whom I must exercise special care and watchfulness. I am responsible for the intellectual and moral habits of each. Consider the labors which so crowd each recurring day, that often we feel that scarce half can be accomplished; and even were there time enough, who is fitted for work of this nature, when the wearying cares and petty vexations have, by their constant attention, so worn upon our spirits that we have no heart for the work. It would indeed be very delightful to take each individual pupil, and study his mental peculiarities, and bring to bear upon each those elevating, refining influences, so essential to the true development of the whole being; but that would require an exercise of power which we do not possess. Remember we are finite." What teacher does not appreciate the force of the objection thus urged. A most limited experience is sufficient to test its truth. Still I believe that there is a way in which these results may be attained, while the teacher's labor's are in no wise increased.

It is too often forgotten that the forces which work most

mightily, are those of which we take least note. Even the mountains crumble by agencies as impalpable as the air. Consider how silently the sunlight wakes the whole world every morning. See the miracles it works each returning Spring. So the influences which work most potently in moulding character are the silent ones. Unconsciously we are swayed in one direction or another, by motives which we often find it difficult to analyze. In forming our opinion of others, we seldom decide by this or that special act to which we can point, for we feel instinctively that these are guarded. It is the little things, as we are apt to call them, the passing expression of the countenance, the tones of the voice, and other indications too delicate and evanescent to be named, that guide us most surely in forming our judgment. So, in the culture of the tastes it will be found that the most effective agencies are of this nature. The school-room should be made the most attractive of all places. Something is needed besides chairs and desks, black-boards and maps. To be sure, the primary consideration should be that of physical comfort, for unless that is insured, the best influences will lose their efficiency. The necessity of this is beginning to be understood. Notice the contrast between the structures of the present day, and those erected but a few years since. But even if the building is of the plainest form it can easily be made attractive within. A few well-chosen engravings would have a refining, elevating power, which would give to the atmosphere of the school-room a pure, healthful tone. However beautiful, things in art may not be had except for money; hence their ministry in the school-room is limited. Not so the beautiful things which God gives us; they cannot be monopolized; and our pupils must be so educated that they can perceive and enjoy this wealth of beauty of which even the city cannot deprive them. We remember that one of our poets has said—

"Your voiceless lips, O flowers, are living teachers,
Each cup a pulpit, every leaf a book;"

Let us always have the aid of these when it can be had, and we shall receive from them much encouragement for ourselves, amid the cares and perplexities that try us, and some new lesson for each day's instruction which our pupils may be taught to read. Winter brings us the rare frost pictures, so graceful, so varied in their forms. Children delight in these naturally, and a word of encouragement from the teachers, with a little wise direction, will make the pleasure a perpetual one. Read to them that most exquisite picture which Lowell gives of the "Frost-palace":—

"All night by the white stars' frosty gleams,
He groined his arches and matched his beams;

Slender and clear were the crystal spars
As the lashes of light which 'twine the stars;
He sculptured every summer delight
In his halls and chambers out of sight;
Sometimes the tinkling waters slipped
Down through a frost-leaved forest crypt;
Long sparkling aisles of steel-stemmed trees
Bending to counterfeit a breeze;
Sometimes the roof no fret-work knew
But silvery mosses that downward grew;
Sometimes it was carved in sharp relief
With quaint arabesques of ice-fern leaf;
Sometimes it was simply smooth and clear
For the gladness of heaven to shine through, and here
It had caught the nodding bullrush tops
And hung them thickly with diamond drops,
Which crystallised the beams of moon and sun,
And made a star of every one.
No mortal builder's most rare device
Could match this winter palace of ice;
'Twas as if every image that mirrored lay
In his depths serene through the summer day,
Each flitting shadow of earth and sky
Lest the happy model should be lost,
Had been mimicked in fairy masonry
By the elfin builders of the frost."

If the eyes of your pupils do not kindle with delight as you read, it must be because you fail yourself to appreciate the rare beauty of this picture.

By such means a two-fold object would be accomplished—a love for nature inspired, and a literary taste cultivated. This may be commenced at a very early age. I most vividly recall the delight with which I listened to my mother as she read to me the poems in which she was interested. She died before I was seven years old, and at that early age I could understand little of what she read, but in some way, through the tones of her voice, a perception of its beauty entered my soul, and had no slight influence in forming a taste for the beautiful in literature. When the friction of school machinery is making itself felt in the painful jar, and the heavy movement of one part upon another, pause for a moment, and read something well-chosen, which shall divert the mind from the school routine, and when the work is resumed, you shall confess the presence of quite a different spirit in the same room.

I will allude to but one more agency through which this culture of the taste may be effected, and this is so universally unnoticed, that it demands a word. Through all nature we should look in vain for such a teacher as the sky. A modern author says of it: "It is the part of creation in which nature has done more for the sake of pleasing man, more for the sole and evident purpose of talking to him and teaching him, than in any other part of her works. There is not a moment of any day of our lives when she is not producing scene after

scene, picture after picture, glory after glory, and working still upon such exquisite and constant principles of the most perfect beauty, that it is quite certain it is all done for us, and intended for one perpetual pleasure. Moreover, it is for all; fitted in all its functions for the perpetual comfort and exalting of the soul; for the purifying of it from its dross and dust. Sometimes gentle, sometimes capricious, sometimes awful; almost human in its passions, almost spiritual in its tenderness, almost divine in its infinity."

As I sit by my window this afternoon, the heavy masses of dark cloud lie piled up near the horizon, and above them floats the white fleecy cirrus through which glimpses come of the pure blue beyond; and as the sun looks forth from behind the cloud, all becomes transfigured and glorified. Shall such pictures always remain unnoticed? But the sky has other glories to unfold; "there is one glory of the sun, and another glory of the moon, and another glory of the stars." We have heard of the little child who thought the stars were holes in the sky to let heaven's glory through. What a shame it is that education should result in their being regarded as only dead matter, governed, perhaps, by God's laws, but from which his living presence has long been withdrawn.

We see then, that the most effective agencies through which we may awaken and cultivate a love for the beautiful, lie all about us. We need no cumbrous machinery of means—the simplest delights are always best; yet to insure success, there must be in the soul of the teacher, a true and earnest love for the beautiful in all its forms—a quick and delicate perception of its presence, and with this, purity and refinement of taste and feeling.

Our first work is therefore with ourselves; as we use every means for our individual culture, we shall find that it affords the best preparation for our work as teachers, and also rest from its fatigues and vexations. We shall be led to a more full and true appreciation of the meaning there is in all beautiful creations, and so learn more and more of him who is the source of all true beauty.

St. Louis, Mo.

For the Missouri Educator.

LOVE OF APPROBATION.

The *love of approbation* is one of the most active qualities of the human mind. It is naturally susceptible, and one of the most easily accessible means of stimulating the power of both body and intellect to willing exercise and earnest effort. If it be properly awakened, and trained in the right direction, it is most elevating in its influence, and may appropriately rank with the cardinal virtues. How early it is manifested in the child! How soon it learns to distinguish between the smile

and the frown! Even before its limbs have acquired strength to support its frail body, or its tongue power to express its little thoughts in words. How soon are the young regardful and fond of praise! See that little fellow at his work; with what exertion does he apply himself, head, feet, hands and heart, until the sweat stands upon his brow; he would perform the task in less than the given time, for he knows the *smile of approbation*, and honest pride will be forthcoming from one he loves—his mother; and he has not yet learned to prize that lightly. There sits a little bright-eyed girl at her books. Notice her for a few moments. How earnestly intent is her mind upon that difficult lesson! How closely does she scan each separate word of that definition, that she may fix it well in her memory, and now closes her book to see if she can repeat it. Then, anon, a hard name to remember, and she repeats it to herself a dozen times, and perhaps *then* forgets to repeat again. Still she strives on—real minds cannot yield—until her head is weary, and she rests it upon her hands. But these are naught compared to the smile and approving look of a kind and affectionate teacher. The lesson is committed, recited and approved, and she is inspired with new power and new hopes for a future effort.

We know that the love of approbation, under certain circumstances, may have produced an unfavorable tendency; by it some men have been made bad, and bad men worse. But it was not founded on true perception and right; its propelling motives were sordid and sensual. The love of money comes differently to the man of active benevolence from what it does to the miser, and is different in its nature; yet both may have it. But to the one it is elevating, and expands the sympathies; while to the other, it is degrading, and contracts and kills the heart.

An approval is worth little to us, if it come from those in whom we have failed to place confidence. To be valued and to influence us, it must be from those who are interested in our well being, and acquainted with our circumstances and our wants. So, to be interested in our neighbor, to understand and approve him, is to secure a faithful and constant friend. This is human nature.

It is not at all to be wondered at, that in many of our schools there is almost a total want of interest and true progress, when we consider the small amount of approbation that is in store for teachers and pupils, from parents and the public generally. It is too true, that there are many teachers who deserve little or none; but it is farther true that in many districts, if they were *ever so deserving and faithful*, few would appreciate it, and they might labor the session *through*, suffering all manner of inconvenience, bad houses, bad wood, poor pay, and bad boys—a precious little of the first *three* and

abundance of the last *one*—with headache and *heartache*, and not a single *living parent* cross the threshold of the school-room to witness a single accomplishment of their hands or minds; not a solitary soul, outside the circle of scholars, bringing, by their presence and interest, a ray of encouragement.

In some localities the visiting of schools for the purpose of ascertaining how well the work of teaching goes on, and what progress is made, is unknown and unthought of, or regarded as a mere notion or a nuisance; where, if perchance, a stranger or some one on business, should quietly come into the school-room and take his seat, the unfrequency of the occurrence would be plainly indicated by the large eyes, if not the open mouths, of the surprised pupils. If any sensitiveness existed—generally, however, they are not overstocked in such places—both teacher and scholars would be confused in the presence of visitors, and be at a loss to know how to proceed.

Such things should not be; such neglects should not be suffered to continue; for in numberless ways would the influence of visiting schools be found beneficial. We are happy in the belief that this lack of attention does not exist everywhere; but in altogether too many places, and too often; and the people need to be reminded of it. The subject demands their consideration. There are schools in the United States where it is a rare occurrence for a day to pass without the presence of visitors; and the influence upon large communities is well established and attested by experience of long standing.

This practice causes the teacher to be more watchful over himself, as well as over his charge; to guard his habits and his conversation; to be diligent in his efforts—not to kill time—but to do something *worthy* of a teacher; to improve his pupils; for he is encouraged by this custom to believe, that if he does well it will not pass unnoticed. If the parents are interested, he knows he cannot sustain himself without exertion; for the *manner* of doing the work, as well as the *amount* accomplished, is to be inspected. We are not unaware of the importance of faithfully and conscientiously performing the duties which fall to the lot of the teacher, without reference to temporal reward; but taking human nature as it is, it is difficult learning teachers, effectually, that they should manifest *more* interest than parents—unless their position be more responsible—which we believe is *sometimes* the case. However misguided the action, many labor more to please the parent than to benefit the child; more for patrons than the school. This mode cannot long prove successful where the true spirit exists, and pains are taken to ascertain the real state of things by personal investigation.

Visiting schools operates as a most salutary stimulant to exertion on the part of scholars. They know how unhappily it affects their parents and friends, to see them perform their parts discred-

stably or poorly. There is something at stake. Their neglect to learn, and consequent inability to recite correctly and appear well, is not only known but *seen*. They partake deeply of the spirit which they see pervades their parents; it is both hereditary and contagious, and becomes constitutional. It may become the seat of aspirations which shall end in world-wide renown or true greatness; the source whence the flame of genius is lighted up.

The expectation of visitors by the school will also conduce to habits of neatness and politeness, of which there is a *sad* want, especially in country schools. To any one who has made any observation in traveling through many portions of our State, the filth in and around some of the hovels—strangely honored by the name of school-houses—and the filthy and unseemly habits of those who tenant them, are a source of unmitigated disgust, if he has half an eye to decency and refinement, and three grains of *common sense*. This would not be so if those for whom the scholars had respect, were in the habit of sometimes coming in to see how *well* they were doing. Such a custom would, ere long, if continued, supply the boys and girls with combs, hair brushes and soap, clean faces, neat dresses, and something of great importance which is not to be learned from books or slates. It would furnish the school-room with brooms, and a cleaner floor; chinking in winter for what was knocked out the summer before, and *perhaps* with a door on hinges and a glass window, besides a bench for visitors.

Finally, we believe if parents were accustomed to visit their schools, even on days set apart for reviews, as once in a week or fortnight, their greatest defects would be in a fair way to be remedied. A mutual confidence would soon be formed between parents and teacher, or the latter would be found unworthy of his place, and in an *open* manner, dealt with accordingly. The children would deport themselves becomingly, and engage earnestly in their studies. Parents could better learn and *realize* the wants and inconveniences of ill-constructed, unhealthy and hateful school-rooms, and would be more willing to contribute to physical comfort, as well as mental advancement and moral culture.

OZARK, GREENE Co., Mo., Nov. 30, 1858.

L. C. J.

For the Missouri Educator.

PLANS IN TEACHING.

The importance of a pre-conceived and fully digested system of education, has not, it seems to me, received that attention from teachers in general, which it deserves. Indeed, I am prepared to assert, and, I believe, fully maintain, that the majority of instructors fail to "make their mark," for want of a duly

considered plan, oftener than from any other one cause; that is, over which they, themselves have control. To illustrate: What builder proceeds to the construction of a house, without either drawing his plan himself, or applying to an architect to do it for him? Who would employ him if he did otherwise? If a dwelling house is to be built, there are the cellars and foundation to be arranged so that the superstructure shall rest securely over the one and upon the other. Then come the various other details suited to carry out the wishes of the owner. But as a first principle in architecture, all structures, of whatsoever kind, must have foundations; and according to the strength and stability of those foundations, will be the duration, and consequently, usefulness of the pile reared upon them. If, according to Scripture, they be founded upon a rock, then shall not even the storms of winter prevail to shake them from their solid bases. Now, what is the foundation of a good education? Is it mathematics, philosophy, *ologies* or *isms*, facts or inferences, pouring in or drawing out, any or all of these? Some teachers make the science of numbers their hobby; contending that to cultivate the reasoning faculty alone, and that too, aside from any practical application of it, is the specific for all mental imbecility, and will infallibly lead to the desired result. Others find in the pursuit of classical learning, the great lever which is to move all the minds of the rising generation, and render them capable of performing the duties of active life. Others still, like the immortal "Gradgrind," firmly believe a knowledge of facts the *ultima thule* of education; while a yet larger class—unfortunately the most numerous of all—would have us cram a child as you would a capon, upon the principle that the more he devours the better.

My short-sighted mathematical friend, what would you say to the mason who should lay the foundation of your house with unhewn stone, no two morsels of which fitted together, and that left yawning spaces through which the winds of heaven might freely visit your store of winter vegetables and your good wife's supply of spicy pickles and luscious conserves? "Something more than isolated masses of rock (the best of material, in itself considered) is necessary," you would doubtless tell him, and so I tell you. Where is the fine, well tempered mortar of fancy, feeling and imagination, which binds the whole together—making a perfect unity, a solid base, impervious to the searching winds of sophistical argument, and the stormy beating of authoritative words? Where is the discriminating quality, the fine perception, able to draw inferences from groups of discordant facts and irregular combinations, in which precise calculation is ever at fault? Where are the warm, deep sensibilities of the heart, while you are thus making a Babbage machine of the head? And you, too, my antiquarian neighbor, to whom Homer is law, and Virgil, gospel! What would you say to a foundation like the Goodwin Lands,

ever shifting with the varying moods of the author, or the subjects of his pen? Will the study of that kaleidoscope, language, insure accurate habits of thinking—enable the pupil to pursue long and intricate processes of reasoning, and thus discipline his mind that he may not lie at the mercy of the first sophist with whom he meets? Worshipper of the material and actual, shall the builder lay you a foundation of rock and straw, earth and marble, wood and pitch—all undisputed facts—so that your house may either topple down on the one hand, or be consumed by means of a stray spark, on the other? Lastly, ye multifarious ones, shall your dwelling consist of all sorts of rubbish, fit only to be gathered together in one unsightly heap and burned? But stop! methinks I hear murmurs, both loud and deep, out of which issues a terribly resentful voice, and thus it questioneth me:—"Do you take us for Zanies?"

No, no; I only mean that those who will ride hobbies should keep a tight rein upon them, lest they gallop off into unknown depths of folly, to be wholly swallowed up in the gulf of oblivion.

But to drop the figurative, what is the foundation for a good education? Just what will enable the learner to use his own intellectual powers, when they shall have attained maturity; and this depends entirely upon the structure of the mind itself. The experience of ages has shown, though we have been, and are still, slow to learn the lesson,—that certain studies, duly combined and properly systematized, will, in a majority of cases, effect the desired end. These, every person assuming the responsibilities of a teacher, is supposed to be acquainted with; or, if not, to know their relative value and importance; so that, although he may not be able to teach them all himself, he can supervise and direct others in the imparting of such indispensable knowledge. This I maintain to be the very first qualification of an instructor, without which he can, and ought to be, but the instrument of those who are better taught. Destitute of this, he may follow, but never lead; he may be a faithful servant, but never a successful master. How many schools have been conducted by those who would teach algebra before common arithmetic had been even nominally mastered; natural philosophy from the text-book alone; geography without maps; the constraining of Milton, without a knowledge of the parts of speech, to say nothing of utter ignorance in the use of words daily occurring in every task! How many have been set to study rhetoric without understanding grammar, and ancient history without a glimmering idea of mythology or ancient topography? Some teachers advise the study of modern languages to be deferred until the other branches of an education shall have been mastered, forgetting or ignorant of the universally admitted truth, that childhood is the *only* period in which a good accent can be

acquired, and that, too, with ease. The same remark holds good with regard to music; for youth alone possesses that flexibility of muscle which renders the fingers capable of fine execution. On the other hand, how many are encouraged to pursue mere accomplishments, to the entire disregard of that which tends to build up a stable and consistent character, as if all after-life were to be but a butterfly's existence, sipping sweets from every way-side blossom, and dallying with young Zephyr in his wanton round. And all this for want of a plan. Yes, teachers, this is pre-eminently your task: To map out the intellectual structure, wisely, carefully, conscientiously; then strive with all your might to make it acceptable to those parents who, through ignorance, misdirected and blind affection, or any other cause, would tempt you aside from your duty, along the flowery banks of humbug popularity. Yours is it, too, to show your pupils the principles upon which all nature is governed, and convince them as best you may, that they cannot disobey her immutable laws without suffering the penalty of distorted mental powers. But you may ask: "What is your system? May we not say, 'Physician, heal thyself!'" Perhaps so, for I claim no infallibility, but nevertheless, you shall have my thoughts about the matter. A sufficiency of mathematics to discipline the intellectual powers in the exact processes of reasoning; a sufficiency of the classics to supply that intellectual appetite for the grand and stately in description, the deep and full and flowing in expression, the fresh and graphic in relation, ever jutting out of the pages of those ancient bards who lived so near to nature that they caught the sweetness of her voice, and imitated the glorious cadence of her majestic tones; enough of the practical and actual to meet the daily recurring wants of a nature already too material in its requirements; enough of the accomplishments to sweeten and exalt and beautify this earthy, groveling existence; and above all, and running through all, like a golden thread binding them all together, that moral and religious influence, steadily and uniformly exerted, without which all systems and plans of education are useless—yea, worse than useless. But once again, methinks I hear a voice, and its burden is: "Where is the time for all this?" I answer that the time spent in theoretical education, in changing schools and teachers, consequently plans, is, in a majority of cases, amply sufficient. What I mean by theoretical education is simply a preconceived notion on the part of those who have not been systematically educated themselves, of some "royal road to learning," some "French in six lessons," or "Grecian painting in twelve"—the daubing, as usual, taking precedence of the really useful and ornamental, even in such quackery as this. If you must choose between the utilitarian and the agreeable, pursue the former, and dry and tedious as the task may seem, it has its bright side, and will prove a source of rich and

fruitful thought to him who pierces behind the inner veil, to find that *all the works of God are good.*

And now, friends and fellow teachers, one parting caution, and this homily of mine shall have an end. All these things are not to be done by harnessing yourselves to the car of this or that charlatan in education, who can blow the loudest trumpet, or even *talk the best and do the least.* They are not to be done by attending Teachers' Institutes and Associations, or by reading Educational Periodicals, or in short, by any patent mode. These are but helps, they can but compare, collate and suggest. The desire to excel in your vocation must be inwrought, and to this desire, all selfish love of ease, all trifling with time and talents and golden opportunities, so rapidly slipping from your grasp, must be relentlessly sacrificed. You *must have*—it is not optional—I repeat it; you *must have* a firm conviction of the importance and great accountability of your office; an unshaken determination to put forth your best efforts in endeavoring to fit yourselves for that office; not in order to be popular teachers, not to be successful teachers, unless popularity and success are but other names for enlightened effort and wise appreciation. It is not yours to please by pandering to ignorance and folly. It is to awaken dormant energies; to exalt low aims; to purify groveling desires. Unlike "Christian," you have not one, but many "Hills of Difficulty" to climb; sometimes of your own raising, sometimes the work of other hands; but like him, if you persevere in the straight and narrow path, your loads will one by one fall off, and you be left to pursue a rejoicing way, cheered by the consciousness of duty well-performed,—than which, nothing in this poor world is sweeter,—as well as by the "God speed" of all true and earnest hearts.

ST. LOUIS, MO.

EXPRESSION.—A man, to be truly eloquent, must first possess some well-defined thought which he believes, feels, and with which he is so burdened that he cannot keep it. Then, if his soul is on fire, there is no fear, provided he discards all affectation or artifice, that he will light up a flame in the minds of his audience, of sparkling, living thoughts, which shall continue to burn forever.

They who read about everything are thought to understand everything, too; but it is not always so. Reading furnishes the mind only with the materials of knowledge, it is thinking that makes what we read ours. We are of the ruminating kind, and it is not enough to cram ourselves with a great load of collections—we must chew them over again.—*Channing.*


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SCHOOLS CONDUCTED UNDER THE AUSPICES OF THE ST. LOUIS CONFERENCE.

Our efforts to keep our readers advised of the facilities for education in our State, would be incomplete without a notice of the schools under the total, or partial, control of the various churches. We therefore avail ourselves of the information contained in the report of the Thirteenth Session of the St. Louis Conference. We find therein, reports in reference to the Arcadia High School, located at Arcadia, Iron county; Chapel Hill High School, Lafayette county; Jefferson City High School, Cole county; Fielding Female Institute, Boonville, Cooper county; and St. Charles College, St. Charles county.

The Arcadia High School is private property, but enjoys the patronage of the church, on the ground of confidence reposed in its "Christian character and Methodistic fidelity." A. C. Farnham, A.M., is the Principal, having succeeded Rev. J. C. BERRYMAN, its founder, at the close of the last session. The School is fully endorsed by the Conference.

Chapel Hill High School has purchased buildings at a cost of \$3,000, of which \$1,200 have been paid, and \$1,000 more secured. When paid for, the property is to be deeded to the M. E. Church, South. The male and female departments are under the principalship of Rev. ORRIN R. BOUTON, A. B., and Mrs. R. V. L. BOUTON. This institution was welcomed into the fellowship of the church schools, and Rev. W. H. MOSLEY appointed superintendent and agent.

The memorial of the joint Board of Trustees of the Jefferson City High School, sets forth, that five acres of ground have

been secured, just outside of the corporate limits of Jefferson City, on which a comfortable one-story building has been erected, to which additions will be made as necessity demands, and are now held in trust for the M. E. Church South. This institution is designed, at present, to be exclusively a male school. Prof. IGNATIUS E. SHUMATE, formerly of Emory and Henry College, Va., is the Principal. This is its first session. This school was adopted as a Conference institution, and Rev. WM. M. PROTTSMAN appointed its agent.

The Fielding Female Institution is reported to be in a flourishing condition. This is a private enterprise, but enjoys the recognition and patronage of the church. W. D. FIELDING, A. M., Principal.

The St. Charles College is reported to be a more than self-sustaining institution. The college edifice needs enlarging, and additions to its library and apparatus are greatly needed. Dr. WM. H. ANDERSON is its President.

Independence Female College, Rev. WM. H. LEWIS, A. M., President, a highly-flourishing institution, we are informed, also enjoys the confidence and patronage of the Conference, but we find no report of said school in the reported proceedings of that body.

Notice is taken of the Howard High School, located within the limits of the Missouri Conference. Measures have been taken, it is stated, to secure to this school the functions and prerogatives of a college, and so soon as this object is attained the St. Louis Conference promises to extend its patronage thereto.

Central College, also located at Fayette, Howard county, is reported as fully organized—Rev. A. A. MORRISON, President, *pro tem.*, with four other Professors. There is a debt upon the building of about eight thousand dollars, four thousand of which has been assumed by the Missouri Conference, and the other half by the St. Louis Conference. The Endowment Fund is in an encouraging state of forwardness. The St. Louis Conference, alike with the Missouri is fully committed to this institution, it being jointly fostered by the two Conferences of the State; Rev. P. M. PRITCHARD is its agent, and is henceforth to operate within the bounds of both Conferences.

From the general and concluding report, and the resolutions appended, which were adopted, we learn that the plan

of the Conference is to establish a High School in each Presiding Elder's district where it is at all practicable. To give an idea of the superintending religious *animus* of the Conference schools, we append the following views presented by the committee :

"Your Committee are of the opinion that good would result from the establishment of closer relations between the Methodist educators of our State, and we can think of no better plan to secure this than the calling of a convention at some convenient time and central place.

"The action of the late General Conference on the subject of music in our schools, we think worthy of our serious attention. The class of music cultivated in fashionable female schools, and even in those under our care, results, we fear, in little good. It tends to frivolity. Instead of refining, it vitiates the taste ; instead of purifying, it corrupts the mind ; instead of exalting, it debases.

"The object of the Church, in prosecuting the work of education, is, as we understand it, two-fold : first, to extend the advantages to as great a number as possible ; and, secondly, to infuse the religious element into the education of the country. To educate the mind, and not the soul, is to leave by far the greater part undone. Such a course circumscribes our efforts to the narrow limit of the present and the passing, to the utter neglect of eternal issues and unending realities. If we could elevate religion to its true place in the human heart, the Bible, and its doctrines must be paramount in our schools, and Christian men must control them. The custom of the Church has given sanction to the doctrine that the ministerial calling may be answered in the functions of the educator, and that he who is called of God, as was Aaron, may meet the obligations of his call within the walls of the college or the academy. Nor are we prepared to say, that this recognizes too strongly the religious element in popular education. Let the Bible and the man of the Bible be in each school, and exert their utmost influence there."

A resolution was adopted declaring,—

"That an Educational Convention be called in Jefferson City on the second Tuesday in April next, at 10 o'clock, A. M., and that all practical educators in connection with the schools and colleges under the patronage of the St. Louis, Missouri, and Kansas Conferences, and the agents of educational interests, be invited to attend ; the object being to advance the educational interests thereof by any methods they may devise, but especially to establish uniformity in the use of text-books in all the schools of said conferences."

A resolution embodying the views of the committee in regard to music, was also adopted.

OUR LIST.

It gives us pleasure to say to our friends, that our subscription list is steadily increasing, and ere the first volume closes we feel assured that it will have attained a numerical "respectability," that will give us an extensive hearing, and the EDUCATOR a wide field of usefulness. After this month we will have so far divested ourselves of a superabundance of cares, as to enable us to discharge our duties in this most agreeable field of labor, with some degree of satisfaction to ourselves.

BOOK NOTICES.

FIRST BOOK OF NATURAL PHILOSOPHY, ASTRONOMY, AND CHEMISTRY. BY WILLIAM A. NORTON, M.A. AND JOHN A. PORTER, M.A., M.D.

This is a duodecimo volume of over two hundred pages, gotten up in catechistical form, with numerous and ample illustrations of every topic treated of, and covering the entire field occupied by these three sciences. It is well printed and substantially bound. In running over the pages on Chemistry, we find: atoms and attraction—crystalization, light, heat, meteorology, steam, electricity, metalloids, metals, oxides and sulphurets, salts, the daguerreotype, chemical analysis, vegetable chemistry, agricultural chemistry, physiology and physiological chemistry, circulation of matter, and geology.

In the other sciences it is equally thorough. As a *first book* in these three branches, we believe it has no superior. Published by A. S. BARNES & Co., New York City.

THE RULE OF NATURE.—Some people require more sleep than others. To say that a pig sleeps ten or twelve hours, that a goose sleeps less than half that time, or that Wellington "turned out" when he turned over on his iron bedstead, is no argument to prove either the period or the length of sleep which is necessary to any man. The order of Nature must be followed. This can be determined best by the observation by each man of himself. So with the amount and quality of food, drink and clothing. Whatever is generally hurtful must be shunned. Man would do well to apply literally the command, *Know thyself*.

We suffer more from anger and grief, than from the very things for which we anger and grieve.

Poetry.

For the Educator.

GOD RULES OVER ALL.

BY C. P.

How calmly sleeps yon fragile bark
Upon the ocean's breast!
How sweetly sound the ebbing waves,
That sing the song of rest.

A little child, so fair and frail,
Is slumbering in its place.
Bright smiles of innocence and love
In radiance wreath its face.

It fears no harm, but rests secure,
In sweet, unbroken slumber;
The flight of time is heeded not,
Except its joys to number.

But see! yon fleecy clouds draw near,
While darker grows their hue;
The gentle zephyrs turn to gales,
And all seems strange and new.

The little bark rocks to and fro,
Is carried mountain high;
Then sinks beneath a billowy wave
That just had kissed the sky.

The little slumberer 'wakens not,
Nor heeds the tempest's call;
For angels chant the song of rest—
"Tis God that rules o'er all."

For the Educator.

"FADELESS IS A LOVING HEART."

BY C. P.

Earth, when robed in garments fair,
Decked with garlands bright and rare,
Yields them to the wintry blast,
Telling, beauty cannot last.
Cheeks may lose their roseate hue,
Eyes be dimmed and faded too,
While all things with beauty part,
Fadeless is a loving heart.
Forms erect and dignified,
Spirits of a haughty pride,
Lose their vigor in an hour,
Like a transient summer flower;
But while all of these depart,
Fadeless blooms a loving heart.

UNCLE SAM'S SCHOOL.

A PARODY—WRITTEN FOR THE SCHOOLS.

Of all the institutions
In the East or in the West,
The glorious institution
Of the school-room is the best.
There is room for every scholar,
And our banner is unfurled,
With a general invitation
To the people of the world.
Then come along, come along, make no delay,
Come from every dwelling, come from every way,
Bring your slate and books along, don't be a fool,
For Uncle Sam is rich enough to send you all to school.

Come from where the mighty waters
Of the broad St. Lawrence flow;
Come from Florida and Kansas,
Come from Maine and Mexico.
Come and welcome to the school-room,
From the wide Atlantic shore,
To the golden region where they hear
The old Pacific roar.

Then come along, &c.

We will read, and spell, and cipher;
Write, and think when thoughts are free;
And in study with attention,
Carve a noble destiny.
Our motto is Excelsior;
And with our motives true,
We will leave the world the wiser
When we pass our life-time through.

Then come along, &c.

Our fathers gave us liberty,
But little did they dream
Of the great results to follow
In this mighty age of steam.
With the match of Education,
All the world is set on fire,
And we knit our thoughts together
With a telegraphic wire.

Then come along, &c.

While Europe's in commotion—
Her monarch's in a fret—
We are teaching them a lesson
Which they never can forget.
Ah! this they fast are learning,
Uncle Sam is not a fool;
For the people do the voting—
And the children go to school.

Then come along, &c.

The wise in every nation
 Are joining, heart and hand,
 To spread the love of knowledge,
 And of freedom o'er the land;
 And Uncle Sam is anxious
 That his children all should be
 Of the wisest and the bravest,
 And most worthy to be free.

Then come along, &c.

Come join our swelling numbers,
 And advance with us along—
 We will all in friendly union,
 Sing in wisdom's way a song;
 Until every land re-echo
 With the free and joyous call,
 Come ye to the fount of knowledge—
 There's a welcome for you all.

Then come along, &c.

—R. I. Schoolmaster.

Miscellaneous.

From the Ohio Journal of Education.

THE EDUCATIONAL RIGHTS OF WOMEN.

There has been discussion in Michigan on a question affecting the rights of women. The subject of the admission of young women to equal privileges with young men, in the State University, was brought before the Board of Regents, by formal petition in June last, and was discussed in the leading journals and in educational circles.

The objections were:

1. That the University was not originally intended for females.
2. That it would injure the reputation of the Institution abroad to admit them.
3. That the course of instruction should be essentially different for the sexes; and
4. That cases of violation of propriety would occur, bringing disgrace upon the Institution.

The ordinance accompanying the act of Congress admitting the State of Michigan into the Union, approved July 25, 1836, set apart seventy-two sections of public land in the State to be appropriated to the use and support of a University in such manner as the Legislature should prescribe. The Legislature subsequently passed an act opening the University "to all persons, resident of this State, without charge of tuition, under the regulations prescribed by the Regents, and to all other persons under

such regulations and *restrictions* as the Board might prescribe." This is now the law under which the University exists, and upon this broad provision of the statute, the women based their legal claim to admission, and contended that the statute is sufficiently explicit to show the intention of the Legislature in the absence of any prohibition.

To the second objection, the reply was that, if it is understood that the standard of scholarship is not lowered, and the same thorough discipline is pursued, the reputation of the University would not be injured, but on the other hand the Institution would be honored for its liberality. It is independent of private patronage, and cannot suffer pecuniarily in consequence of alien opinions; nor is it indebted for its usefulness to a foreign reputation, but, being fairly endowed for the use of the State, its character at home is of more importance than its reputation abroad.

To the third objection, it was answered that, as a collegiate course is intended for mental discipline, and to enable those who choose to become instructors, the sexes would be equally benefited; or, if not equally, it affords the best course offered in the State, and will be acceptable until something better can be obtained.

In order that the students might be kept in check by the conventional usages of society, and the family influence, the dormitory system was abolished in the University at the instance of the Chancellor, Dr. Tappan, and the students compelled thereby to board and room with the inhabitants of the city. This movement has, to a great extent, had the desired effect, and the students, like resident young men, have been permitted to mix freely in society, being held responsible in the recitation-room for due preparation in their lessons. This freedom has been allowed without injury to the students or to the young ladies with whom they freely associate.

These were the chief points of arguments made for and against the petition. On the 28th of September, the Regents had a regular meeting, and decided that at the present time it would be inexpedient to grant the privilege asked for.

While the question was pending before them, the Regents sought to collect facts and opinions from many sources, such as would command respect, and exercise a healthful influence upon public sentiment. They accordingly wrote to the Presidents of Harvard, Yale, Union and other colleges, to several eminent politicians and ministers, and to the officers of educational associations.

Horace Mann, President of Antioch College, where both sexes are admitted, wrote:

"I have long been in favor of the joint education of the sexes,

"1st. Because a woman has as good a right to an education

as a man—even better, if only one of them could be educated.

"2d. Because both can be educated *together*, not more cheaply, but much better than either of them can be apart. * * * The advantages of a joint education are *very great*. The dangers of it are *terrible*. Unless those dangers can be excluded with a degree of probability, *amounting almost to certainty*; I must say that I should rather forgo the advantages than incur the dangers.

The dangers consist in their opportunity for association together *without supervision, or privately*. If these dangers cannot be excluded, I would not, with all my partiality in favor of the object, incur the risks. If, for instance, they must be permitted, in a city like yours, to board promiscuously among the inhabitants, I should prefer that the young women of the age should lose the advantage of an education rather than incur the moral danger of obtaining it in that way. * * * Strongly, therefore, as I am in favor of joint education of the sexes, I should first demand what security can be furnished for moral protection? And until this question should be satisfactorily answered I should not dare vote in favor of my own side of the question. * * The system works well *here*, and there are great advantages in it. I ought not to say this, however, without adding that very serious dangers must attend the introduction of such a system."

* * * * *

C. G. Finney, President of Oberlin College, where all are admitted, says the results there are quite satisfactory.

The opinions of the Presidents of the Eastern Colleges were given as follows:

President Hopkins, of Williams College, writes "that it is his impression that the advantages of our higher institutions for young men might be shared by young women to a great extent, with great advantage to both. Probably the course of study should not be the same throughout. * * The difficulty would be social. * * My impression is that you might try the experiment safely, and I hope you will do so."

Chancellor Frelinghuysen writes:

"The proposed admission to the ordinary college classes of your State University, of twelve young ladies as students, does not strike my mind favorably either for the ladies or the University. Its propriety is very questionable, and its probable effect upon the interests and reputation of the University I should fear. If necessity required such a step for female education, I should regard it as a sad exigency, but when the wives and daughters of our land have at all times found instruction certainly as useful and hopeful as among any other people, why should we do anything to obscure that line of distinction between sexes which keeps alive a refined and retiring delicacy in women, of sacred

influence, and which is in very truth, under God, one of her best safeguards?"

Dr. Nott, of Union College, writes :

"The question is one of very grave interest, and may not be lightly decided, or rather, the same having been already decided by the common consent of mankind, that decision may not be hastily or lightly reversed.

"It is not easy to see how appliances for the production of such opposite results can be furnished by the same agencies at the same time and in the same place. Nor is it easy to see how young, susceptible and inexperienced individuals of different sexes can be brought into familiar intercourse, and subjected to such common appliances in the absence of paternal supervision, without endangering alike their virtue and their happiness.

In a previous letter he writes that he should like to see the experiment tried under proper regulations.

President Walker, of Harvard University, says there is an immense preponderance of enlightened public opinion against the experiment ; in which opinion he entirely concurs.

President Woolsey, of Yale, writes that he is averse to mingling the sexes in any place of education above the school for the elements, more on account of the girls than the boys.

Numerous other letters from Union, Columbia, Dickinson, Dartmouth, Hamilton and Wabash Colleges, and from the Universities of Vermont and Virginia, all express the opinion that the education of the sexes together is inexpedient.

As the question before the Regents had never before been formally presented to the authorities of a University, it may be well to state, before concluding this article, that the question was opened by the recommendation of the State Superintendent of Public Instruction, Hon. John Mayhew, in his public report, in 1856, that women should be admitted to all the privileges of the University, and claiming that they were legally included in the word "person" in the statutory provision for its foundation.

At a meeting of the "Michigan State Teachers' Association," held at Ann Arbor, in April, 1855, a report was presented by Professor Putnam, of Kalamazoo, in favor of the co-education of the sexes. The subject was discussed by the teachers of both sexes, and the following resolution was adopted by the Association:

Resolved, That it is the opinion of this Association, that the co-education of the sexes is in accordance with the true philosophy, and is practically expedient.

The question stated in that resolution has not been irrevocably settled by the action of the authorities of the Michigan University.

TEACHING THE ALPHABET—A SPECIMEN LESSON.

Apparatus.—A blackboard; a chart of easy words of one syllable; an alphabet chart; a set of alphabet cards, with a grooved stick, called spelling stick, in which the cards may be inserted in spelling words; and a slate and pencil for each child.

Preliminary Training.—Children should not be put to reading immediately upon entering school for the first time. Judicious preliminary exercises will render subsequent progress, not only in this, but in other branches, more rapid and satisfactory. The object of these exercises should be to train the ear to distinguish sounds, and the organs of speech to utter them; to form habits of attention, and prompt obedience to all directions; and to excite the curiosity, or desire to learn something. Such being the objects, the judgment of the teacher must guide in the selection and adaptation of the exercises.

Lesson.—The proper preparatory training having been given, the teacher will select a single letter to begin with; it matters little which. Suppose it to be *a*. The card containing it is placed in the spelling stick in view of all the class.

T.—"You see this letter. Now look at me. You all know me when you see me. Now I wish you to look at this letter, so that you will know it whenever you see it. It stands for a sound. Listen, and hear me give the sound."

Having enunciated the sound distinctly several times, taking care to secure the attention of all, the teacher might ask if any one has ever heard the sound before. If it is not recalled, give the vowel sounds promiscuously, requesting all to put up hands when they hear it.

T.—"Now all give the sound after me; again; again. That is what this letter says. When you read it, you give the sound. You may take your slates and see if you can make one like it."

Only a few, perhaps, will try at first. But the teacher passes rapidly around, giving a glance at the slates, bestowing commendation on the best efforts.

T.—"Erase it. See me make it on the blackboard. I begin here, and go round in this way. You may try it again on your slates."

The slates are inspected as before; the timid are encouraged, and the letter written for them on their slates. Then the drill on the sound is repeated, and afterwards individuals called up to say it.

If this is found to be enough for one lesson, when the course is resumed, the exercises on *a* should be reviewed. The teacher will then proceed with another letter in a similar manner, taking one that with the preceding will make a duo-literal word. Suppose it is *t*. The letters are placed together.

T.—"You see I have put together the two letters you have

learned, and they make a word; wouldn't you like to read the word? Hear me say the sounds, and see if you can tell what the word is. I will give them slowly—*a, t*. Can you tell the word?"

After several repetitions, perhaps some one will combine them and say, "*at*."

T.—"Yes, *at*; that is right. Now you have read a word. You often use the word. I am *at* the desk; you are *at* school. Say we are *at* school. I will write them both on the board. I begin thus and make the first; and then you see how I make the other, and cross it thus. You may take your slates and make them."

Now the reading-lesson is changed for writing or printing. This having been pursued long enough, the alphabet chart is suspended before the class, and the pupils requested to see if they can see the word. The first who raises his hand is allowed to come out and point to it.

If any time is allowed to elapse before presenting another letter, these steps should be reviewed. The next letter to be learned should be one which with *at* will form another word. Let it be *r*. The same course as before is pursued. First the attention is called to the *form*. Next the sound is learned. Then it is written, exercising the conception and imitation, and fixing the form in the memory. The three letters are then placed in order, to form the word *rat*.

T.—"You see the three letters you have learned. They make another word. Hear me give the sounds, and then see if you can tell the word, *rat*. You may give the sounds after me."

If this process is well managed, some one will catch the word. Now as many individuals as possible should be called upon to repeat the sounds while pointing to the letters, and then pronounce the word. It is then written, as before. This might be followed by some simple story read or related about the rat. Then the pupils might be asked to tell anything they know of the rat. The same process as before with the charts. Keep in mind the maxims—one short step at a time, constant reviews, vigorous exercise of the mind during the lesson.

In the same way make the words, *bat, cat, fat, hat, mat, sat, vat*.

The letter *n* might come next. This placed after *a*, we have the word *an*. Then *m*, which placed before makes *man*. And so make *tan, ran, fan, pan, can*. For the next vowel, take *i*, with *n*, making *in*. Then as before form *pin, bin, din, fin, sin, win*.

Thus proceeding through the first reading chart, always using every word learned in oral sentences, and training the class to make them for themselves.—*Mass. Teacher*.

We were not made for ourselves only.

DRAWING AS A BRANCH OF EDUCATION.

[Sketch of an Address delivered at the Annual Meeting of the American Institute of Instruction.]

BY B. W. PUTNAM, ESQ., OF BOSTON.

In the first place, some of our prominent national defects were pointed out, and especially the fact of our lack of refinement and taste. Some of the causes of this lack of taste were the newness of our origin, our love of wealth, and the fact that the religious element had been trained to stern, uncompromising justice by our fathers, who forgot that the Almighty made the beautiful, and man with capacity to see, love and enjoy it.

While we complain that Young America is going too fast, Old America should remember that he has had the training power, and is responsible if our girls are getting their clothes too large, and our boys getting too large for their clothes. If the old man laments the departure of his children from the home of their youth, he must ascribe it to the training which led them to prefer wealth to the cultivation of the heart through the love of the beautiful in nature.

As a remedy for these defects there should be a more complete development of a pure taste in the cultivation of literature, music, sculpture, painting and drawing. The latter branch should especially be cultivated, for the benefits which would result from a more active exercise that would be required in search of natural objects, to be drawn, and especially for the good moral effects which it is fitted to produce. This study will also develop practical talent in training the hand and giving it dexterity; it will cultivate habits of neatness and order; invaluable habits, and necessary to insure success anywhere.

Drawing strengthens and develops those faculties which are above the visual organs; the perceptive faculties; and upon the accuracy of their development will depend the correctness of our observations. Examples of the effect of the careful training of the faculties by which we make observations, were drawn from the American Indians, the Bedouins of the desert, and the Gaucho Trapper of the Argentine Republic. Blindness is looked upon as a calamity; noble institutions are founded for the comfort of the blind, and philanthropists have devoted years to alleviate their distress; but who has ever thought of teaching those, who, having perfect visual organs, have not learned how to use them?

Drawing disciplines the imagination, and enhances the pleasure and profit of reading, by enabling us to paint the scenes described by an author upon our own mind; and therefore the more truly and correctly we see material objects, the more perfect and harmonious will be our ideal.

Mr. P. pleaded for the practice of giving instruction in drawing as a means of moral culture; and in this connection he referred to the practice—required in the Boston schools—of giving moral

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instruction as a regular exercise on Monday morning from a prescribed text-book. He said he had often wondered why the sage guardians of the rising generation selected that time as the one most appropriate for moral instruction. The only plausible conjectures he had been able to form were, that in their judgment, either that the children became so contaminated during the Sabbath that a moral lesson was necessary to fit them for their secular studies; or, more plausibly, they look upon the teachers as a kind of Leyden jar which had become full from the droppings of the sanctuary, and think that if the discharger be applied to the brazen top on Monday morning, a more effectual shock will follow than at any other time during the week. But why have a set time for moral instruction in school? As an indirect auxiliary force in moral culture, drawing might be recommended as of great value.

Drawing leads to the contemplation of objects of beauty and purity; beauty and virtue are twin sisters. Virtue, truth, love, heaven, are always symbolized by objects of beauty; while crime, vice, sin, and hell are typified by distortion and deformity. The lovers of nature in every form have been, with only exceptions enough to prove the rule, noble and generous souls. If drawing, as a school exercise, commended itself for the reasons before given, if it would tend directly to remedy some of the most disagreeable national characteristics, teachers should give their influence in its behalf; the normal school should send out classes prepared to teach it, and children should be encouraged to develop their talents in drawing, and thus cultivate a love of the beautiful early in life. Let teachers take a little of the time now devoted to arithmetical calculations, which teach youth—

“To delve for sordid treasures, better hid.”

Let them snatch a moiety of time now devoted to “that horrid tale of perjury and strife, murder and spoil, which men call history.” Let the voices, moods, and tenses of our mother tongue wait a little, till nature’s voices, moods and tenses are better understood; and lead them to the green fields, and beside the still waters, where they may learn lessons of truth, purity and love, which shall fit them to live simpler, purer, godlier lives.—*Mass. Teacher.*

HOW TO READ WITH PROFIT.

For the sake of those who are not greatly accustomed to systematic reading, we make some suggestions as to the best mode of reading, so as to gain the highest advantage from the books you peruse:

1. Ascertain the *aim* of the author. You will thus know what to expect from his book, and may save much time which might otherwise be spent in looking for what you could not find.

An attentive reading of the title-page, preface and table of contents, will enable you to judge pretty accurately what the author is about. Some facts, too, which float only among intelligent men, will aid you greatly in these matters.

2. Read *wakefully* and *attentively*, and with a determination to comprehend thoroughly the book you are perusing. Read neither credulously nor skeptically, but candidly; endeavoring to go to the root of the matter, if possible. One hour of such reading is worth a week of the superficial reading which is so common.

3. Read with a *good dictionary at your elbow*, and consult it freely whenever you meet with a word you are not sure you understand. Webster and Worcester are the best in general use. We use Webster. Never pass an important word without mastering its meaning in the work you are reading. In this way you will soon gain a good stock of words for your *own use*, while you are learning the meaning of the book you are reading.

4. After reading a chapter, close the book and try to recall, and state briefly in your own language, the substance of the chapter, in the order the author pursues. This is one of the most profitable exercises. It will show you just how much you have gained by reading. If you cannot do this, just read the chapter again. The second reading will probably do you some good. The first reading has been of little use to you, if you are unable to state what the main thoughts are.

5. If the book is your own—but not, if it is a borrowed one—you may mark with a pencil the most important thoughts. You will thus remember them more easily, and can refer to them readily.

Adopting these suggestions, you will read slowly; but what you read will become *yours*. It will stir up your own thoughts, and probably develop your mental power as healthily as any discipline you can have.—*Ohio Farmer*.

HARD STUDY.

Brain work is a positive pleasure to thinking men—it is literally their meat and drink, a pure delight, a labor which brings no weariness in half a century's duration; as living there are Prince Metternich, Humboldt, Palmerston, and on our own side of the water, Dr. Nott and others, all approaching their nineties; and of the great dead, Adams, and Benton, and Clay, and Calhoun, and Charles Caldwell, all of whose minds worked with undiminished vigor to the close of a long life.

A gentleman writes; "With a most vigorous constitution, tested by twenty-five years of hard toil as a student and teacher, never kept from my business a day by sickness, and never under a doctor's care an hour, I am in earnest to do what I can for the

physical, as well as the moral and intellectual health of my generation." This man, with others like him, as Benton, Adams, Nott and Humboldt, who had moral courage and intelligence enough to live temperately and rationally, keeping the animal appetites in subjection, these men live long and study hard to the last hour of life almost, and all who follow their high example of systematic temperance may do likewise, and make the world feel for good the impress of their lives, instead of having their light go out, in the obscurity of an early grave, through their lust for animal gratifications.

In high bodily health, brain work, like body work, gives an appetite; and if that appetite is only indulged regularly and moderately, any student may live to a good old age, with an hour or two of judicious exercise out of doors every day; and in the end save years of efficient labor by it.—*Hall's Journal of Health.*

THE CULTIVATION OF TASTE.*

BY J. L. DAGG.

To mingle the useful with the agreeable, is recommended by the heathen poet, Horace. The bee, not satisfied with the beauty or fragrance of the flowers, extracts from them the honey which it carefully stores away for future use, and we, if we follow the counsels of wisdom, whether learned from heathen sages, or the instincts of the insect tribes, not to speak of Divine revelation, cannot permit ourselves to be so absorbed in passing pleasures, as to lose all regard to substantial and lasting benefits.

Those who have provided the entertainment for the evening have furnished means for enjoyment. Our social propensity is gratified, by pleasant intercourse with the company here assembled. The place of meeting is well chosen. Being consecrated to learning, its very atmosphere seems refreshing; and the youthful fair whose intellects are here cultivated, smile around as a garden of flowers. The occasion is one of lively interest. We celebrate the deliverance of this institution from embarrassing debt; and we have the moral pleasure allowed us, of contributing the last mite necessary to the completion of this deliverance. To these sources of pleasure, music has been invited to add its sweet harmonies, and poetry its captivating imaginings. Amidst this throng of what is pleasing, it will not, I trust, be discordant, if, despairing of adding to your present delight, I offer a few plain thoughts with the hope that they may conduce

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to future advantage. Sensible that a large part of the pleasure which we here enjoy, is dependant on the faculty of taste, it has occurred to me, that it is a fit occasion to inquire into our moral obligation with respect to the cultivation of this faculty.

In instituting this inquiry, it is scarcely needful to remark, that the duty of cultivating the taste, is not our highest obligation. It is subordinate to the duty of cultivating the heart, and the intellect; but though subordinate, it has its place and importance. This I propose to show, in a few brief considerations:

1. Taste claims cultivation, because it is a faculty natural to the human mind. It belonged to our first parents, when they came forth from the hand of their Creator, unstained by sin. They were placed in Eden, in the garden of pleasure; and they were capable of perceiving and enjoying the beauty by which they were surrounded. The evils which their fall has introduced into human nature it would be wrong for us to cultivate. These briars and thorns, which are the growth of depravity, we should labor to exterminate; but the love of the beautiful belonged to the first pair in their innocence, and was fixed in their nature, by the same hand that planted the goodly trees in the garden of Paradise. We may therefore cultivate it, as essential to the perfection of humanity. Man without taste is not man such as God made, and pronounced very good.

2. The cultivation of taste promotes human happiness. It is needless to descant on the pleasures of taste. If all these were banished from human life, the sum of happiness would be greatly diminished. As taste becomes cultivated and refined, its pleasures become more exquisite. He therefore is not a lover of his race, who is indifferent to the cultivation of taste.

3. The cultivation of taste conduces to the advancement of virtue. One of the most distinguished physicians of our country once remarked, "If you wish your sons not to be vicious teach them music." According to other authority often cited, "Music hath charms to soothe the savage breast," and he is fit for every foul crime who has no music in his soul. Nor is the benign influence which has been attributed to music supposed to belong exclusively to harmony of sounds. The ear is not its only door of entrance into the mind. Other senses are the inlets of agreeable emotions, tending to tranquilize the soul and calm the violent passions. It has been said that no man can commit murder in a flower garden. Making every allowance for the extravagance of this opinion, it still cannot be doubted, that the mind which is drinking in pleasure from beauty and fragrance, cannot, at the same time, be under the sway of murderous passions.

We may abate all extravagance from the views which have been presented, and admit that it is possible for a musician, a painter, or a poet, to be a bad man. But what then? The general truth

that the cultivation of taste conduces to the advancement of virtue, remains undisturbed by the admission. Men of taste may be bad men; but the incongruity in their character strikes the beholder, who mourns to see the unnatural connexion between refinement and vice; and finds in it a proof, that the current of human depravity is strong enough to overcome every opposing barrier. We know that vice often makes its way into the abodes of refinement; but when we seek for its proper habitation, and the most hideous specimens of its deformity, we expect to find them where taste is uncultivated.

4. By cultivating our taste, we become more like the Author of our being, and if the heart is inclined to worship him, we become better fitted for the service. To assume the position that cultivated taste forms any part of God's image in the human soul, would be to step beyond the usual walks of theology. To resemble God in moral qualities, is unquestionably of far higher importance; but it is nevertheless useful to contemplate the taste displayed in the works of God, and to qualify ourselves for appreciating it. If nature displayed no taste, the beauties of nature would be an unmeaning phrase. We admire the beauties of art; but the very artist who produces them, sickens with the consciousness, after his utmost efforts, that he has wholly failed to represent the beauties of nature. The landscape spreads out before him in all its loveliness; but how meagre is his delineation of it on canvas! He admires the gorgeous glory with which the setting sun gilds the sky and mountain top; but he has no tints to represent it. The little wild flower which he finds in his path has been painted with a skill that infinitely transcends the highest art. Who painted this? God clothes the grass of the field with its inimitable beauty. It was well argued by a deistical writer, that the Author of nature does not require religion to be without taste, for had taste been displeasing to him, no flower from his creating hand would have been clothed with beauty; and no bird would have been made to sing.

Taste, though natural to man, is, like intellect, an improvable faculty. The astronomer expands his knowledge, and finds an incentive to devotion in contemplating the magnitude of God's works. The man of taste, as his faculty of appreciating and enjoying the beautiful improves, finds occasion for its highest exercise, in contemplating the works of God: and the beauty which he beholds gives an increased glow to his devotion.

If we turn from the works of nature to the volume of inspiration, which is another of God's works, new displays of taste present themselves. The poetry of the Scriptures exhibits beauties which the rhetorician cannot fail to admire. All scripture is declared to be profitable to the man of God: but the poetry of scripture would not be adapted to profit, if a cultivated taste for perceiving and enjoying its beauties, were useless in religion.

From the considerations which have been adduced, the following practical inferences may be drawn :

1. We are under moral obligation to cultivate our own taste.

Some, whose moral worth cannot be denied, appear to treat the claims of taste with contempt. Such persons are capable of priding themselves in coarseness of manners and slovenliness of attire. They do not judge well. Though gold possesses its intrinsic worth, even when covered with dross, yet every one prefers to see it, as when it comes forth from the mint, newly coined and untarnished. So let every one recommend his virtue by his manners and appearance. Whatsoever things are lovely deserve our attention, as well as whatsoever things are honest ; and that man does a wrong to virtue, who clothes it with a repulsive exterior. Refinement of manners presupposes refinement of taste ; and in company with these, virtue exhibits its highest loveliness.

2. The cultivation of taste should receive appropriate attention in our domestic training of children.

The love of virtue is unquestionably of far higher importance than the love of what is merely beautiful. The latter, when not subordinated to the former, degenerates into pride of dress and display, with envy and hatred of rivals ; and the very love of beauty becomes itself a deformity. From these hideous passions, let us labor sedulously to preserve the young of our families ; let us teach them, from their earliest years, to love the beauty of neatness and order. With this let them learn how beautiful it is for brethren to dwell together in unity. Let all the arrangements of domestic religion be made attractive to them. Let them be taught to lift their voices to God in sweet sounds, and to bow at the family altar in beautiful order. Thus trained, we may hope that they will learn to worship the Lord in the beauty of holiness ; and from sincere and devotional hearts, send forth the prayer, " Let the beauty of the Lord our God be upon us."

3. Our schools should give the necessary attention to the cultivation of taste.

In this particular, the system of education has undergone much improvement ; but we sometimes meet with croakers who lament the change. They mourn that our fair daughters are not drilled in the arts which their grandmothers found necessary in ruder days. But qualification for useful service in life does not require a sacrifice of refinement. Neither virtue nor utility demands the cultivation of taste to be neglected, and it ought not to be neglected in the schools which are multiplying through the land. Especially let it receive a full measure of attention in the seminaries which are designed for the female sex. Let our daughters come forth from these institutions of learning adorned with every accomplishment, and prepared to act their part in society with dignity and grace.—*Alabama Educational Journal.*